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PIOUS MEMORIALS,

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PUBLIC GOOD:

A SERMON,

DELIVERED IN THE CATHEDRAL-CHURCH OF ST. PAUL, BEFORE  
THE RIGHT HONOURABLE THE LORD MAYOR, THE COURT  
OF ALDERMEN, SHERIFFS, &c. ON NOVEMBER 5, 1790.

BY C. E. DE COETLOGON, A. M.

CHAPLAIN TO THE MAYORALTY.

L O N D O N :

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M DCC XC.



BOYDELL, MAYOR.

The First Court held on *Tuesday* the 7th Day of *December*, 1790, and in the Thirty-first Year of the Reign of King George the Third, of *Great-Britain*, &c.

IT IS ORDERED, That the Thanks of this Court be given to the Rev. Mr. *De Coetlogon*, Chaplain to the Right Hon. *William Pickett*, late Lord Mayor, for his Sermons preached before his Lordship and this Court, at the Cathedral-Church of *St. Paul*, on the 25th of *October* last, being the Anniversary of his Majesty's Accession to the Throne, and on the 5th of *November* last; and that he be desired to print the said Sermons.

R I X.



T O  
THE RIGHT HONOURABLE  
THE LORD MAYOR,  
THE WORSHIPFUL  
THE ALDERMEN,  
AND  
THE COMMON COUNCIL  
OF  
THE CITY OF LONDON.

---

*My Lord, and Gentlemen,*

PLACED in a Situation of more than usual Publicity---and at a Time, in which it became necessary to be zealous, as well as undisguised, in the Avowal of certain Sentiments, immediately connected with the good Order, and Happiness, of Society---I have been called upon, to submit those Sentiments to general Observation, on the various and interesting Subjects of, *Religion* and *Loyalty*---of, the *ecclesiastical Establishment*, and the *Test Act*---



of, the *Harmony of divine and human Legislation*,  
 and the very expedient *Alliance between the Church  
 and the State*, for the mutual Support of each  
 other---of, *the peculiar Respect and Esteem to be ren-  
 dered to the supreme Governour of the Community---*  
 and of, *the extensive Utility of pious Memorials, in  
 Celebration of national Occurrences.*

In arranging the Ideas, which naturally arose  
 on each of these Points, it was my Object to  
 pay all that Attention to Candor and Liberality,  
 which was properly consistent with Decision and  
 Firmness: conceiving it to be, the natural Right,  
 and equal Privilege of every Individual, to commu-  
 nicate his Thoughts with Decency and good Mo-  
 rals, without any apprehensive Fears from the Pre-  
 judice, the Censure, or the Contempt of those, who  
 may entertain an Opinion which differs from our's.  
 If therefore, notwithstanding every due Precaution,  
 I have met with the Contempt of some, with the  
 Censure of others, and with the Prejudice of many,  
 I flatter myself that the favourable Testimony, of

THE



THE FIRST CORPORATION IN THE WORLD, will be more than sufficient to counteract them all.

Since the last *Word*, of the following Sermon, was pronounced in the Cathedral, in which it was uttered, You have had the high Gratification of addressing the Sovereign on the happiest Prospect of the *Thing*. The Perpetuity of which, both at home and abroad, we have every reason to expect, under the present auspicious Administration. May that Expectation never be disappointed ! And, let us hope that the British Character, as it has been lately delineated by an almost inimitable Writer, will be exemplified in this, and in every succeeding Age, when he says---

“ In England we still feel within us, and we cherish and cultivate, those inbred Sentiments which are the faithful Guardians, the active Monitors of our Duty, the true Supporters of all liberal and manly Morals. We preserve the whole of our  
Feelings



Feelings still native and entire, unsophisticated by Pedantry and Infidelity. We have real Hearts of Flesh and Blood beating in our Bosoms. *We fear God; we look up with Awe to Kings---with Affection to Parliaments---with Duty to Magistrates---with Reverence to the Clergy---and with Respect to Nobility.* Why? Because when such Ideas are brought before our Minds, it is *natural* to be so affected; because all other Feelings are false and spurious, and tend to corrupt our Minds, to vitiate our primary Morals, to render us unfit for rational Liberty; and by teaching us a servile, licentious, and abandoned Insolence, to make us perfectly fit for, and justly deserving of Slavery, through the whole Course of our Lives."--- \*

In retiring from the official Situation in which I stood to the Metropolis of these Realms, you will do me no more than Justice, by believing, that, with-

\* See Burke's Reflections on the French Revolution, Page 128.



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out any designs of a selfish Consideration, I carry  
with me the most unfeigned Sense of your distin-  
guishing Civilities---and have the Honor to re-  
main,

My Lord, and Gentlemen,

Your very respectful,

And obedient,

Humble Servant,

C. E. DE COETLOGON.

*Lower Grosvenor Place,  
December, 1790.*

PIOUS



173

on my design of a Latin Concordance, I carry  
with me the most elegant 80 3/4 1/2 A 1/2  
writing surface--and have the honor to be

My best and affectionate

Yours very respectfully

And obedient

C. E. DE CORTELLON

I have the honor to acknowledge the receipt of your letter of the 10th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
Yours, Sir, very obediently,  
C. E. DE CORTELLON

1702



# PIOUS MEMORIALS,

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PUBLIC GOOD.

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EXODUS XII. 26.

WHAT MEAN YOU BY THIS SERVICE?

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**T**HE particular Service, originally referred to in this Question, is one of the most memorable Ordinances, founded upon one of the most distinguished and instructive Providences, recorded in all the sacred Writings. An Institution, no less remarkable for it's Antiquity, than for it's Use and Pre-eminence---being the very first, of which we have a circumstantial Account in the history of the Jewish Church.

The Ordinance itself is called *The Passover*; *The LORD's Passover*. "And, it shall come to pass, when your Children

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shall



shall say unto you, What *mean* you by *this Service*? that you shall say, It is the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered the Israelites. And, it shall be, when thy Son asketh thee in time to come, *What is This*? that thou shalt say unto him, By strength of hand the Lord brought us out of Egypt, from the House of Bondage. And, it came to pass, that, when Pharaoh would hardly let us go, that the Lord slew all the First-born in the Land of Egypt, both of Man, and of Beast.---And This shall be unto you for *A Memorial*; and you shall keep it a Feast to the Lord throughout your Generations. You shall keep it a Feast by an Ordinance for ever."

Of the Nature of this Institution, you have a very minute Detail, in the Chapter, from whence we have appropriated the Passage of the Text to this Day's Solemnity. The providential Occasion of it, is frequently repeated by Moses and the Prophets. And the ultimate, typical, and evangelical Application of it, is pointed out to us, by an inspired Apostle, when He tells us, that, "*CHRIST, our Passover, is sacrificed for us.*" We may be very certain therefore, that there is a striking Similitude, or Analogy, between them---between the Shadow, and the Substance---which may easily be traced, in the following obvious Outlines.

A Ceremony



A Ceremony indeed it was, which, to all outward Appearance, may seem but weak, unmeaning, and unprofitable: but, penetrating the external Vail, let us try to discover the hidden Mystery, in the lively Exercise of that same Faith, by which Moses himself is said to have kept the Passover, and the Sprinkling of Blood; and, in so doing, to have obtained a good Report.

In the Observance of the Passover, there was a Lamb to be killed, as a religious Ceremony---a Lamb, without Blemish. And herein, we are to behold the Lamb of God, the Lamb slain from the Foundation of the World; who loved us, and gave Himself for us, an Offering and a Sacrifice unto God of a sweet-smelling Savour, and appeared, once in the end of the World, to put away Sin, by the Sacrifice of himself. For such an High Priest became us, who is holy, harmless, undefiled, and separate from Sinners.

The Blood of this Lamb was to be sprinkled on the Doorposts of the Houses of the Children of Israel; which was to be a Token, that the Plague upon the Land of Egypt should not destroy *Them*. In allusion, no doubt, to the Blood of the Son of God, which cleanseth from all Sin; the Blood of the everlasting Covenant; the precious Blood of Christ; and which is expressly called, The Blood of Sprinkling; in consequence of the shedding of which, we have Boldness to enter into the



Holiest, into Heaven itself, by a new and living Way, which he hath consecrated for us, through the Vail, that is to say, his Flesh.

The Paschal-lamb was to be roasted, and eaten with bitter Herbs. The final Reference of which is very clearly and fully illustrated by our blessed Saviour himself, in a most valuable Discourse of his to the Jews, wherein he tells them, to their great Surprize, “ I am the living Bread which came down from heaven ; if any Man eat of this Bread, he shall live for ever ; and the Bread, that I will give, is my Flesh, which I will give for the Life of the World. The Jews therefore strove amongst themselves, saying, How can this Man give us his Flesh to eat ? Then Jesus said unto them, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. For my Flesh is Meat *indeed*, and my Blood is Drink *indeed*. He, that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father sent me, and I live by the Father ; so he, that eateth me, shall live by Me.”

As to *the bitter Herbs*, they will carry our View, for their spiritual and evident Interpretation, to that broken Heart, that contrite Spirit, that godly Sorrow for Sin, which worketh Repentance unto Salvation, never to be repented of.



The accurate Observance of this divine Institution of the Passover, was a kind of sacramental Commemoration of the literal Redemption of the Israelites, exactly corresponding to a similar Appointment in the christian Church, in Recollection of our eternal Redemption by Jesus Christ; and which is more especially interesting, from *the Time* in which it was first ordained. “For, in the same Night, in which he was betrayed, Jesus took bread, and blessed it, and brake it, and gave it to his Disciples, saying, Take, eat; this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it. For this is my Blood of the new Testament, which is shed for many, for the Remission of Sins. This do, in Remembrance of me.”

The Children of Israel then, having experienced a miraculous Interposition in their Favour, by their merciful Deliverance from the very cruel and tyrannical Oppression of Pharaoh over their Persons, and their Consciences; they were to reckon The Month of *this glorious Revolution in their civil and religious Liberties*, the Beginning of Months, the first Month of the Year. They were to keep in perpetual Memory both the Night and the Day, in which this wonderful Interference of Heaven had occurred; and they were to be observed by particular Rites of holy Discrimination for ever.



MEMORIALS of this sort are frequently enjoined in the Oracles of God, upon many other Occasions; and, some are recorded, which do not bear the specific Commission of divine Authority. What indeed were all the Festivals in the ceremonial Oeconomy of the Jews? what were the Stones, which were pitched in Jordan? what was the Sword of Goliath, which was preserved as a sacred Trophy? what were all these, but so many PIOUS MEMORIALS of the Goodness of God, and the Kindness of his Providence.

Who is there among us, that does not feel his Heart glowing with a secret Satisfaction, whenever he peruses that part of the Jewish History, which relates to their being freed from the horrid Conspiracy of an imperious Minion, in the Court of *Absuerus*, against them! And, how is that Pleasure heightened, when he reads, that Mordecai sent Letters to all the Jews, to establish this among them, that they should *celebrate the Days of their Deliverance* yearly---as the Days, wherein they rested from their Enemies, and which were turned unto them from Mourning into Joy! “Wherefore they called these Days, *Purim*; and ordained, and took upon them, and upon their Seed, and upon all such as joined themselves to them, that they would keep *these two Days*, according to their appointed time *every year*; and that these Days should be *remembered*, and *kept* throughout every Generation, and every Province, and every



every City, and every Family; that *the Memorial* of them should not perish from their Posterity."

Not to say any thing then in Defence of a superstitious, or slavish Attachment to Forms or Modes, to Times or Seasons, is it a Position, to be disputed for a single Moment, upon any Principles of good Sense, Liberality, or Piety, that, *It is The Duty of a Nation and People, to record their Mercies; to commemorate their Deliverances; and to acknowledge the divine Providence, in the most public manner, and on established Days, from generation to generation?*

It is among the many Infirmities and Miseries, which cleave to the Frailty of our common Nature, that, we seldom can depart from one Extreme, but we plunge into the opposite. Thus, while some have been Observers, perhaps *too nice*, and Advocates, perhaps *too warm*, for the most scrupulous Attention to Festivals and Fasts, others have neglected them with an indecent Disregard; or opposed them, with a Violence, as little to be approved. There is certainly a Medium, of Wisdom, of Moderation, and Propriety, between them both. A Medium too, which may very confidently be classed among the various Excellencies of *The ecclesiastical Establishment* of this Nation.

If



If indeed we can be so ignorant, and so weak, as to suppose, that the most diligent Observance of these Days can recommend us to the divine Favour, or, that any Forms of Religion can supply the Place of it's Spirit and it's Power, it is an idle Imagination, a vain Deceit. The Arguments however, in vindication of such Observance, are numerous and weighty. Let us notice only a few of the most important.

And one of the Arguments, which for it's Sublimity can scarcely be excelled, is, *The national Acknowledgment of a superintending Providence*. There is a Grandeur, in this Idea, which it is easier to conceive, and to feel, than it is to express. The Hearts and the Voices of Millions of thankful Beings, in perfect Harmony, while celebrating the Goodness of the Almighty, in the more exalted Display of his Bounty, is an Operation of *moral Magnificence*, if I may be permitted the Phrase, which beggars all Description.

It is a Circumstance, most deeply to be lamented, that this Providence is so little regarded by us, with that Veneration and Gratitude, which it demands and deserves.---The Times, in which we are living, are too dissipated and licentious, for *the Refinement and Purities* of divine Revelation. We must invoke the departed Spirits of some antient Philosophers, and moral Historians, in *the beathen World*, to enforce upon our Minds a Religion we can bear. More pious in their Superstitions, and

more



more delicate in their Moralities, than many Thousands of those, who, with a System of Devotion and Truth in their hands, as perfect, as Heaven could inspire, reject them both, they will tell us, that,

“ The *Romans* founded their System of Policy on the best and wisest Principles, The Fear of the Gods---a firm Belief of a divine superintending Providence---and a future State of Rewards and Punishments. Hence we read of no heathen Nation in the World, where both the public and private Duties of Religion were so strictly adhered to, and so scrupulously observed, as amongst the *Romans*. They imputed their good or bad Success to their Observance of these Duties ; and they received *public Prosperities*, or *public Calamities*, as Blessings conferred, or Punishments inflicted, by their Gods. *Cicero* himself assures us, speaking of his own Countrymen, that, They neither exceeded the *Spaniards*, in number ; nor did they excel the *Gauls*, in Strength of body ; nor the *Carthaginians*, in Craft ; nor the *Greeks*, in Arts ; but they indisputably surpassed all Nations in Piety, and Attachment to Religion ; and in the only point, which can be called *true Wisdom*, *A thorough Conviction, that all things here below are directed, and governed, by divine Providence.*”

“ As long as the Manners of the *Romans* were regulated by this first Principle of all Religion, they were free and invincible.



cible. But, the atheistical Doctrine of *Epicurus*, which insinuated itself at *Rome*, under the respectable name of Philosophy, undermined and destroyed this great Principle; and was the real Cause of that rapid Depravity of the Roman Manners, which terminated at last in the Ruin of the Empire itself."---

Another Motive, upon which we would enforce these anniversary and public Observances, is, *The moral Influence they may be supposed to have upon the rising Generation*; by leading their most serious Attention to an Object, which, because invisible and spiritual, we are therefore too apt to forget---to a Being, who, because He is pleased to act by second Causes and regular Laws, is therefore too generally lost sight of.

Upon this account, the public Institutions, or Services, for which we contend, may very properly be considered as, *A mode of Instruction*, as well as *an Example of Piety*; and must necessarily operate as an universal Benefit, wherever they are suitably respected. It is *a national Proclamation*, as it were, of the Goodness of our God. And it is to be expected, that, upon every returning Season of this Sort, Children, and Children's Children, will be curious to enquire, as it well becomes them to do, WHAT MEAN YOU BY THIS SERVICE?

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I might perhaps go so far as to presume, that these public Ordinances may be valued, as among, what we call, *The Means of Grace*. For, in whatsoever Ways the Name of God is recorded, and honoured, his peculiar Presence and Blessing are promised. But, be that as it may, are not such Days, as these, calculated in their very Nature to serve the purpose of a certain Title, which a royal Prophet has prefixed to several of his inspired Compositions? The Inscription upon some of which runs thus---“ *A Psalm, to bring to Remembrance.*” Not that He was unmindful, in general, of the Mercies he there commemorates, but, that he wished to celebrate *particular Providences*, in a *more especial Manner*, at *particular Times*.---“ Who so is wise, will observe these things; and they shall understand the loving Kindness of the Lord.”

☞ We are assembled, for instance, in the house of God, and in obedience to the supreme Authority of these Realms, to recollect, on *this Day's Solemnity*, the miraculous Preservation of the Church and State, and it's glorious Deliverance, from Popish Tyranny and arbitrary Power. The Magnitude and Extent of the Blessing, which has now been felt, and enjoyed, for more than a Century, are a very sufficient Reason for the Publicity, and the Perpetuity, of our warmest Praises to the Giver of all good Things.



But, in order that we may be the more affected with a grateful Sense of it, you will permit me to remark, that, To this gracious Interposition of Heaven in our Favour, we are unspeakably indebted for the Establishment of the Truth and Spirit of genuine Christianity, in opposition to that most vile Corruption of it, called *Popery*; and also, for the Establishment of the Doctrines and Spirit of civil Liberty, in opposition to the Miseries of Slavery and illegal Government.

To the Character of a weak and popish Prince---who, very wisely perhaps for himself, and very happily for us, was influenced by One, who has the Hearts of Kings in his Rule and Governance, to *abdicate* his Throne and Kingdom, we shall say nothing. It has been sufficiently delineated, and exposed, by every faithful Historian of the British Annals.

As to the Character of a Prince, who was his Successor, and no less distinguished for his Intelligence and Virtue, than for his Magnanimity and Moderation, nothing need be added to the Panegyrics, with which it has been justly adorned. Nor do we conceive it to have been any real Diminution of his Excellence, that, amidst all the Glories of THE REVOLUTION, “ He esteemed *The Test* a Security absolutely requisite for the established Religion, and Worship; that, it was no Punishment on men to be excluded from public Offices, and to live peaceably on their own Revenues and Industry; and that,

even



even in the united Provinces, which were so often cited as Models of Toleration, though all Sects were permitted, yet civil Offices were enjoyed only by the Professors of the established Religion."

The Spirit of Popery, from which this Island was, we hope, once for all and for ever delivered, at this memorable Period, is very well understood to be a Spirit of *Idolatry*; of *Superstition*; of *ecclesiastical Tyranny*; and *inhuman Persecution*. For the sorrowful Proofs of which, the Aids of Logic are totally superfluous. Our Appeal is, to the most melancholy Matters of Fact. For, what is the History of Popery, but the History of every thing that is diametrically opposite to the Genius of true Religion and universal Benevolence!

From the history however of modern *Europe*, and more particularly that of the present Crisis, it should seem, that, in the Evolution of Occurrences, this Master-piece of Iniquity is drawing very near it's final Close. We may apprehend, I should imagine, without any censurable or enthusiastic Affectation of Foresight, that, The Moment is arriving, when the Enemies of ecclesiastical Tyranny, of superstitious Popery, and profane Idolatry, may rejoice, with all the Saints and Servants of the most High, in the Dissolution of this Mass of Falshood, Deceit, and lying Wonders; when, "Babylon the Great, The Mother of Harlots, and Abominations of the Earth,



Earth, Babylon is fallen, is fallen," shall be the universal Triumph of the whole Church of God, which he hath purchased with his own Blood, out of all Nations, and Kindreds, and People, and Tongues.

Very considerable Pains have been taken by the Learned, to shew, that, Popery is the *Antichrist* spoken of in the sacred Writings. And their Labours have been amply rewarded, by their Confirmation of that Truth. Should it however be entirely unnoticed, in this Age of Apostacy from the Simplicity of the inspired Oracles, that, ☞ Every Adversary to the divine Person, the mediatorial Character, the vicarious Undertaking, and the priestly Office of the Redeemer, is, to all intents and purposes, an Antichrist? And, have we not those among us, of whom it may be said, as of One of old, *Cum de Trinitate loquitur, sicut Arius; cum de Satisfactione, sicut Socinus; cum de Gratia, sicut Pelagius; & cum de Persona Christi, sicut Nestorius.* There are certain Characters, whose System of Faith is little more than a Collection of ancient Heresies.

" Little Children, says an Apostle, it is the last Time; and as ye have heard that Antichrist shall come, even now are there *many Antichrists*. Beloved, believe not every Spirit; but try the Spirits, whether they be of God; for many false Prophets are gone out into the World." Whatever may be our due Estimation of Liberality of Sentiment and Conduct, there



there must be no Sacrifice of the divine Verity to That. Even Charity herself rejoiceth not in Falshood, nor in Scepticism, but in the Truth. And though we may dare to think it a hard Saying, the Bible has assured us, that, "Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: he that abideth in the Doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed, is partaker of his evil Deeds."

To return however from this apparent Digression.---To the incidental Circumstances, and glorious Revolution of this Day's Solemnity, our Obligations are infinite, for that Spirit of Liberty, and the Rights of Conscience, which now form an essential part of our civil Constitution: Liberty of Person; Liberty of Speech; and Liberty to worship God, according to the Dictates of our own Minds.---If THE REFORMATION was an excellent Thing, the thankful Impression of which ought never to be obliterated from our Memories and Hearts---for, from that Event, Philosophy, Arts, Sciences, and Commerce have been improving and extending; THE REVOLUTION was, if possible, even more excellent---for, from that Period, the Rights of *Men*, of *Citizens*, and of *Christians*, have been established upon the noblest and the firmest Principles of *Nature*, *Reason*, and *Revelation*.

Much



Much indeed is it to be lamented, that, the best of Blessings are too generally misapplied and perverted to the most disgraceful Purposes.---We boast of our *Reason*. And what Use do we make of it? To prove, that our Spirits are material---that our Souls are mortal---that Virtue consists in the Strength and the Beauty of the animal System---that Suicide is lawful---that Piety is Priestcraft---that Conscience is Superstition---and, that the Practice of Duelling, which the greatest of Men once called, a satanical Illusion against *Religion*, against *Law*, and against *Morals*, is a Species of Manliness and Honour.---

We boast of our *Liberty*. And a Treasure it is.---But, what is Liberty? Not a Spirit of Independency; not a Spirit of Levelling and Equality.---Admitting it were justifiable to say, “ that all Men are born *free*, yet none can be said to be born *independent*. That, never was the State of Nature, since the first Race became Men. All that is in Liberty, is, a Right to what is the common Lot of Mankind. The Child is born in a State of Dependency on the Parent. Among the most uncivilized Indians, there is a due and a necessary Submission and Subordination to Superiority of Understanding or Strength, of Mind or Body. INDEPENDENT no Man can be, in a Nation or Community, which stands in need of the Qualities and Capacities of particular Persons to support it; he is nevertheless *free*, when they have no Right to interrupt him in his Person, his Property, and his Conscience.”



It is an Error of the most alarming Consequence, to talk of Liberty in so vague and equivocal a Style, as shall mislead the ignorant and unwary, to suppose, that it consists in an *unlimited* Freedom. “ In every Government, or Society directed by Laws, Liberty can consist alone in the Power to do, what we *ought*; and, in not being constrained to do, what we *ought not*. True, political Liberty, is a Right to do whatever the *Laws* permit; and the best political Writers have defined that to be a *free State*, where the People are governed by Laws of their own making. Nor should it ever be forgotten, that, a Spirit of *extreme Equality*, where every Citizen would fain be upon a Level with those, who are chosen to command, is the very Destruction of political Liberty itself. As distant as Heaven is from Earth, so is the true Spirit of Equality, from that of extreme Equality. For then, the People, incapable of bearing the very Power they have delegated, want to manage every thing Themselves---to debate for the Senate; to decide for the Judges; and to execute for the Magistrates.”

Would to God, that, amidst all our Contentions and Zeal for Liberty, we were sufficiently ambitious of *That*, the only sublime and great, which constitutes the real, the eternal Dignity of Man! A Liberty, which is alike the Glory of the highest Eminence, and of the deepest Indigence! The only solid Distinction, whether of the Prince's Throne, or of the Peasant's Cottage! The Liberty of the *Understanding*, from  
C Ignorance,



Ignorance, from Falshood, and from Prejudice, by divine Illumination; the Liberty of the *Will*, by divine Conversion; the Liberty of the *Conscience*, by being under the perpetual Direction of divine Grace; the Liberty of the *Conduct*, by Purity of Manners; and the Liberty of the *Condition*, by the Possession and Enjoyment of that Felicity, which is suited to an immortal Being, as to the Nature, the Place, and the Duration of his Existence, for both Worlds!--Such is the glorious Liberty of the Children of God---wherewith Christ hath made his genuine Disciples free. If the Son therefore shall make you free, ye shall be free indeed.---

We boast of our *Patriotism*. But, what is Patriotism?---To write Panegyrics, and to utter Declamations, on the Love of our Country, is the easy Task of intellectual Abilities, a lively Imagination, and an impassioned Soul; but, to pervert the Liberty of Speech, and of the Press, to the Licentiousness of Sedition, and to inflame the Minds of an ignorant, misjudging Populace---or, under the specious Pretence of a Reformation, to innovate and obtrude upon the political and ecclesiastical Fabrick of a State, which should be touched with the most delicate Apprehensions of Caution and of Fear, [lest we impair the unequalled Structure we profess to improve] are by no means the province of undisguised Patriotism.

For,



For, is it Patriotism, to calumniate and to sport with the most exalted, and perhaps the most amiable of Characters?--- Is it Patriotism, to infatuate, and misguide, the Sensibilities of the People, which are rarely to be moved, but as they are *fired*?---Is it Patriotism, to insult and traduce a Religion and a Church, which have so long obtained the Sanction both of Piety and Experience?---Let the venerable Name of Patriotism be for ever rescued from a Defamation, at which it must retire confounded, indignant, and ashamed. The Heroes of Antiquity, whose Memories are most justly celebrated in the Annals of universal Record, for their faithful Attachment to this generous Virtue, would start at the hideous Metamorphosis. A Metamorphosis too, of late so frequent, that the most estimable Characters in Society, for Example, Intelligence, and Utility, assume not the Appellation, though they breathe the Spirit of the real Patriot. And what is That? Not the Spirit of Opposition, of Innovation, or of Faction; but a Spirit, which glows with Ardour for the Peace, the Order, the good Government, and the universal Prosperity of our Country.

It has therefore very properly been distinguished by the Title of, *public Spirit*, or, an uniform, prevalent, and persevering Regard for the public Good. And one of the sublime Exercises [suffer me to say, the most sublime] of this noble Disposition, is, Zeal for the religious, as well as the civil, Interests of Mankind. For, to be ignorant of the extensive, the un-



bounded Influence of Piety on the public Welfare, is to be ignorant, not to Compassion only, but to Contempt ! It is to be ignorant indeed !

For, to say nothing in behalf of that idle Superstition, that excessive Solicitude for Rites and Ceremonies, or that bold and uninformed Enthusiasm, which some have substituted in the place of true christian Piety---Religion, when founded on just Sentiments of the divine Being, derived from his Word and his Works, and cherished habitually in the Mind and in the Manners, will be the most successful Instrument in promoting the Peace, and in securing the Felicity, of the World. And Patriotism itself, whenever it is sterling, associates in it's Nature a Spirit of Devotion---a Spirit of Firmness---a Spirit of Prudence---a Spirit of Prayer---and a Spirit of Disinterestedness, for the most universal Good of the human Race.---

We boast of our *Constitution*. And is there not a Cause most undoubtedly there is ; since, it need but be known, to be admired, to be celebrated, to be envied, by every Nation under Heaven. “ A Constitution, which, as all agree, contains in it the golden Mean between that *absolute Monarchy*, which is the Parent of Tyranny, and that *restless Democracy*, which is the Source of Confusion and Anarchy. A Constitution, which is wisely calculated to ascertain, and to establish, what is the

true



true Original, and the ultimate End, of all legal and righteous Government, The Safety and the Happiness of the Whole."

*Polybius*, than whom a more judicious and philosophic Historian will hardly arise, has remarked, that, Of all the mixed Governments he ever knew, that of *Lycurgus* alone was the Result of cool Reason, and long Study. And, it has been observed again, that, Our own Constitution so nearly coincides with the general and most perfect Plan of Government, laid down by *Lycurgus*, that it seems, at first Sight, to have been formed upon that very Model.---

We boast of our *Commerce*. And, inasmuch as it is the Bond of social Union, between Individuals, Communities, and Nations---inasmuch as, by it's extensive Operation, the Knowledge of inspired Truth, of valuable Science, and of useful Arts, is communicated to dark, unlettered, distant Climes---inasmuch as it is accompanied with the Gratitude of the Heart to the bountiful Benefactor of all Good, it is well. Let us not however forget, in the language of a learned Prelate of this Century, that, "Trade is a fluctuating Thing. It has passed from Tyre to Alexandria; from Alexandria to Venice; from Venice to Holland; from Holland to England. It behoves those, who are in possession of it, to take care they do not lose it. Liberty is a Friend to it, as it is a Friend to Liberty. But the greatest Enemy to both is, Licentiousness: which.



which sticks at Nothing to supply it's Extravagance---practises every art of illicit gain---ruins Credit---ruins Trade---and will in the end ruin Liberty itself. Neither Kingdoms nor Commonwealths---neither public Companies, nor private Persons, can long carry on a beneficial flourishing Trade, without Virtue, and what Virtue teacheth, Sobriety, Industry, Frugality, Honesty, Punctuality, Humanity, Charity, The Love of our Country, and The Fear of God."---

We glory in the *Revolution*, we are this Day assembled to commemorate. And, *A glorious Revolution*, indisputably it was.---But, is there not another Revolution most devoutly to be wished, at the present Crisis? For, if the most illustrious Display of Patriotism, that ever astonished the Heavens, or benefited the Earth, was exhibited in the Person and Conduct of THE REDEEMER---who left his celestial Habitation, for the very Purpose of instructing us, not in human Policy, but in heavenly Wisdom; for the very Purpose of dying, that we might live through Him; for the very Purpose of sacrificing Himself, for the Salvation of Men---and, if we do indeed profess to follow, though at a very humble Distance, the blessed Steps of his Example, the most consummate Excellencies of his amiable Character, who is there, with the Name of Christian, that does not wish for, A MORAL REVOLUTION, in the British Empire?

A Revolution,



A Revolution, we mean, as to that Neglect and Contempt of The Wisdom of God, in his *divine Revelation*, which is at once the characteristic Feature, and the Disgrace of the Age. For, what is the chief, if not the sole Design of this Revelation, but, to make us wiser, and better, and happier? but, to convince us, that the World, by all its Philosophy and Wisdom, knew not God, and failed in every essential Point? but, “to give us those Views and Impressions of our Nature and our State, and of the Perfections, the Counsels, the Will, and the Government of God, as, under the Influence of divine Grace, are the immediate Means of the Purity, the Comfort, and the moral Order of those, who respect and esteem it.”

A Revolution, we mean, as to that indecent Disregard of all *public Worship* in general, and of those pious Institutions in particular---the former of which, has been thought the Dictate of our very Nature; and the latter of which, have been appointed by the Wisdom, the Experience, and the Goodness of our venerable Forefathers, as the sacred Channels, through which the divine Blessings may be said to flow. The modern Disregard of these public Instructions may certainly be reckoned among the exceeding Depravities of the Times; and among the most glaring Proofs, from Fact, that we are obliterating from our Minds every Sense of the Duties, which we owe to God---to Society---and to *Ourselves*.

A Revolution,



A Revolution, we mean, as to that *Indifferency* to all professional Religion; which, so far from being evidential of any superiority of Understanding, philosophical Excellence, or Liberality of Sentiment and Manners, is not even to be accounted for, upon any higher or more flattering Principle, than that of Ignorance of Religion---or, of Inattention to it's Importance---or, that general Affectation of Scepticism, which of all Absurdities is the most *impious*, as well as the most absurd.

Can we then be supposed to be Lovers of our Country, and not be devoutly wishing for a *moral Revolution in these Respects*? For, it is a Politician, and not a Divine, who warns us, that, “ To the commercial Maxims of the *Carthaginians*, we have added their insatiable Lust of Gain, without their Oeconomy, and Contempt of Luxury and Effeminacy.---To the Luxury and Diffipation of the *Romans*, we have joined their Venality, without their military Spirit.---And we feel the pernicious Effects of the same Species of Faction, which was the great leading Cause of Ruin in both those Republicks. For *Carthage*, once the mighty Sovereign of the Ocean, and the Center of universal Commerce, is, no more; and *Rome*, the once fruitful Parent of Philosophers, Heroes, Lawgivers, Sciences and Arts, has long been the ignoble Seat of Barbarity, Superstition, and Ignorance.”

Here



Here then, it is very obvious to remark, however trite the Remark may be, that, In the history of these vast Empires, of which we know but little more than their recorded Fame and Magnificence, As they rose by Virtue, and Oeconomy, so they fell by Luxury, and Vice.---It is not however the province of Observation, but of *Exertion* alone, to preserve us from that impending Ruin, which, if the Doctrine of Analogy can teach us any thing, we have too much Reason to apprehend---and, if not for Ourselves, for our Posterity, at least, to dread.

Upon the whole---and, amidst all the fundry Changes and Chances of this mortal Life, the Revolution of States, and the Rise and Fall of Empires, let us be continually looking forward, with a stedfast Eye of Faith and Hope, to that great and final Revolution, **THE RESTITUTION OF ALL THINGS**; to that new Heaven and new Earth, wherein dwelleth Righteousness---and of which, it is foretold by the Spirit of Prophecy, "Violence shall no more be heard in thy Land, Wasting nor Destruction within thy Borders; but thou shalt call thy Walls, *Salvation*, and thy Gates, *Praise*. The Sun shall be no more thy light by day, neither for Brightness shall the Moon give light unto thee; but the Lord shall be unto thee an everlasting Light, and thy God, thy Glory."

In the mean while, could the humble Supplication of an obscure Individual, who has had the Honour of addressing you on



so many interesting Subjects and public Occasions, avail any thing at the Throne of Grace and Mercy, he would say, in the very Words of a chief Magistrate of this renowned City---

“ May the great God of heaven, who has so wonderfully and miraculously preserved this Nation, still continue his Blessings and his Preservation of us ! That, under *The illustrious House of Hanover*, the Religion, and the Laws, the Liberties, and the Peace, of all his Majesty’s Dominions may flourish, and be secured, till Time shall be no more.”---He would add moreover, in Language still more to be admired for it’s Sublimity and Comprehension,

“ May the Lord bless thee, and keep thee !”

“ May the Lord make his Face to shine upon thee, and be gracious unto thee !”

“ May the Lord lift up his Countenance upon thee, and give thee PEACE !”



*Just published, by the same Author,*

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THE TEST OF TRUTH, PIETY, AND ALLEGIANCE:

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III.

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THE



V.  
THE HARMONY OF DIVINE AND HUMAN LEGISLATION : A Sermon, preached before the Right Hon. the Lord Mayor, the Judges, &c. at St. Paul's Cathedral, on *Sunday* the 25th of *April*, 1790, being the first *Sunday* in *Easter* Term.

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VII.

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VIII.

THE TRUE CITIZEN CHARACTERIZED : A Sermon, preached before the Right Hon. the Lord Mayor, Aldermen, and the Liveries of the several Companies of this City, at the Parish-Church of St. Mary le Bow, Cheapside, on *September* 29, 1790, being the Day of Election of the Chief Magistrate of the City of *London*.

IX.

GOD ; AND, THE KING : A Sermon, delivered in the Cathedral-Church of St. Paul, before the Right Hon. the Lord Mayor, the Court of Aldermen, Sheriffs, &c. on *October* 25, 1790, being the Anniversary of his Majesty's Accession to the Throne.



